

By a Gentleman of the Church of Scotland
AN
ENQUIRY
INTO
The Decent and Beautiful
ORDER
OF THE
Administration
OF THE
LORD'S SUPPER

For the Use of the Church of Scotland, and
that conform to the Holy Sacred Scripture,
and of Ancient and Modern Authors, in
Opposition to all Popish Superstition.

By a Gentleman of the Church of Scotland

Worship the LORD in the Beauty of Holiness. 2 Chron: 16. 29. Psal: 29. 2. & 96. 9.
Id verius quod prius, id prius quod ab initio.
Tertul: advers. Marcion. L. 4. C. 5.

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The Desert and, Beautiful

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**Administration of the Lord's
Supper, &c.**

I Have been induced to publish these
Thoughts, concerning our Scotch Li-
turgy, upon the Account of pre-
vailing Curiosity and Fondness among
so many of preferring any Thing that is of a
foreign Growth, to our own Product. I was
satisfied (in my Conscience) upon the very
Perusal of our Liturgy (in the Administration
of the Lord's Supper) That there shined in it

it a native Lusture and Beauty, derived from Antiquity; for which I shall always shew a venerable Respect, and at the same Time, an Abhorrence to all Noveltries; But seeing a Set of Men, for Reasons not known to me, and soothing Laicks in their Prejudices, prefer a foreign Composition to our own; I thought my self bound in Duty to my Holy Mother the Church, to display her Liturgy, in that comely Order we have it, in the Year 1636, as authorized by K. *Charles* 1. of sacred Memory, who died a Martyr for the Church, as reformed from the Errors of *Rome*.

In the Prosecution of this Design, I shall appeal to the Authority of holy Scriptures, & to that of ancient and modern Writers: I decline all Moderns, who are tainted with *Enthusiastick* Principles; for I find by Antiquity, That such are inclined to Innovations, that have always disturbed the Peace of the Church. And I am the more confirmed in this my Opinion, when I reflect upon K. *James* the 1st. and King *Charles* the 2^d. their Reigns, when the *Puritans*, those Erain-sick Schismatics, occasioned all the Disturbances and Convulsions in Church and State. I say, It was for Want of closing and complying with the Interpretation of the Scripture, by the primitive Fathers; it was for Want of following their sincere Sentiments of interrupted Usages, in the first four Centuries, that has led us into

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many Errors, that have divided us in to many Sects and Parties. As for the Heresies and dismal Consequences thereof, I need only refer to all Church Histories; but particularly as to this Island, where, from our impartial Historians, can we date the Ruine of our Church, but from (a) the *Puritans* deviating from Antiquity, and in this joining with the *Roman Church*, to undermine all that was Sacred and Civil?

In Order to rectifie this gross Error, King *James 1st.* in the Year (b) 1616, gave Directions, That in the University of *Oxford*, all Students of Divinity should be exsited to bestow their Time in the Fathers and Councils. Also His Sacred Majesty was not wanting to oppose the *Puritans* in *Scotland*, who had always created him Uneasiness; therefore in this same Year, the Bishops and conformable Clergy of *Scotland* had passed two Acts in the Assembly held at *Aberdeen*, the one for making one uniform Order, or Form of Worship, to be prepared by some Bishops, and other learned Men amongst them, by them to be presented to the King, and being by the King approved, to be by Him commended to the Use of the Kirk.

Conform

a) See *Bp. Jewels's Appology*, and *Mr. Colliers Ecclesiastical History*. (b) See *Arch-bishop Laud's Life*, Page 72.

-Conform to this Proposal, the *Scotch Prayer-Book* (in King *Charles 1st*. Reign) was compiled by *Scotch Bishops*, revised by the Great and Learned Arch-bishop *Laud*, who died a Martyr for Episcopacy and the Protestant Religion, in so far as never did any one Person, yet so strenuously and pointedly write against *Papery*, which galled the *Roman Catholicks*, and in Conjunction with their Brethren of Iniquity (the Holy *Puritans*) precipitated his Murder.

Bishop (a) *Ross* presented this Liturgy to Arch-bishop *Laud*, upon the 2d. of April 1635, which was subscribed by the Arch-bishops of *St. Andrew* and *Glasgow*, the Bishops of *Murray*, *Dumblain* and *Breechen*; also others approved of it. This Liturgy was authorised by King *Charles 1st*. that Royal Martyr; but opposed by the *Puritan* Faction, who decried it, as not brought in by Ecclesiastical Authority. But if the Thing to be reformed be a Matter practical, we are to look into the Usages of the Primitive Times: And if the Practice prove to have been both ancient, and universally received over all the Church, tho' intermitted by a Time, and by Time corrupted, the King consulting with so many of his Bishops, and others of his most able Clergy, as He thinks fit to call unto him, and

(a) *Arch. Laud's Life*, Pag: 323, & 327.

and having their Consent and Direction in it; may (tho' not in a Synodical Way) receive such Practices in the Case of Interruption; and in the Case of Corruption and Degeneration, restore it to Primitive and Original Lustre.

So sensible have our judicious and learned Clergy been of the Antiquity, Decency and Comeliness of the Order of Administration in our Liturgy, That many of them seldom omitted to Consecrate, but by the *Scottish* Liturgy. And when the Earl of *Winton* reprinted our Liturgy, it was agreed to and approved by our late pious and celebrated Diocesan, who gave Allowance to the Reverend and much to be esteemed Mr. *Calder* (for his Services and Labours in the Church) to use the same at *Tranent*, and has ever been continued in the Congregation belonging to the Place.

Also it has been allowed by all our Superiors, and approved by the Presbyters of *Edinburgh*, so far, as to be used by any Clergyman at his Discretion.

The Rubrick Orders that at naming the Gospel, and from whence it is taken, *That the People (all standing up) shall say, Glory to thee O Lord.* Likewise after it is declared to be ended. It is required, That they say, *Thanks be to thee O Lord, for this thy Holy Gospel.*

Here

Here a due Reverence and Praise are expressed, that is not enjoined, tho' practiced by the *English*, which shews how far they prefer our Form. Antiquity (b) owns this Doxology with a high Regard. Thus St. *Chrysostom* (c) says; The Deacon going about to open the Gospel, consisting of four Parts, we all fix our Eyes upon him, as still as may be, and when he begins to read the Gospel (by declaring whence it is taken) we presently all rise up, acclaiming, *Glory be to thee O Lord*. (d) You expect to hear the Words of the Gospel, which brings Salvation to all true Believers; therefore Praise that God, who hath graciously dispensed to you so great a Blessing. Now no one scruples to say this Doxology, nor thinks it Superstitious, because not immediately and directly commanded by Christ or his Apostles: Yet what more Decent and Significant, than heartily to ascribe Glory to God, upon hearing glad Tidings of the Gospel, that has brought Life and Immortality to Light, that has proclaimed Peace on Earth, and good Will towards Men.

The Sentences at the Offertory are better, chosen, and more adapted to dispose the People to Charity, than those in the *English* Office.

In

(b) *LeStrange's Alliance* (c) *De Circo*. (d) *Alemin. de Officiis*.

In the Rubrick before the Prayer, for the whole State of Christ's Church, the Presbyter is directed to offer up the Bread and Wine prepared for the Sacrament upon the Lord's Table. Mr. (a) *Wheatly* says, "That by Oblations in the Rubrick of the *English* Liturgy are to be understood the Elements of Bread and Wine, which the Priest is to offer solemnly to God; as an Acknowledgment of his Sovereignty over his Creatures, and that from thenceforth they may become properly and peculiarly His. For in all the Jewish Sacrifices, of which the People were Partakers, the *Viands* or Materials of the Feast, were first made God's by a solemn Oblation; and then afterwards eaten by the Communicants, not as Man's, but God's Provision; who by thus entertaining them at his own Table, declared himself reconciled and again in Covenant with them. And therefore our Blessed Saviour, when he instituted the new Sacrifice of his own Body and Blood, first, gave *Thanks* and blessed the Elements, and then offered them up to God, as Lord of the Creatures, as the most ancient Fathers expound that Passage. Who for that Reason, when ever they celebrated the holy *Eucharist* always offered the Bread and Wine for the Communion to God, upon the *Altar*.

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(a) Upon the Liturgy, Fol. p. 25. § 4.

by this, or some other Short (a) Ejaculation, *Lord we offer thee thy own, out of what thou hast bountifully given us. We beseech thee look propitiously upon those Gifts set before thee our God, who hast need of nothing, and to accept them favourably to the honour of Christ; and to send thy holy Spirit upon this Sacrifice.* After (b) which they received them into the sacred Banquet of the Body and Blood of his dear Son. Consonant to this, in the first Common Prayer of King *Edward VI.* the Priest was ordered in this Place to set forth the Bread and Wine upon the *Altar*: But at the second (c) Review, this and several other ancient Usages were thrown out; I suppose at the Instance of *Bucer* and *Marr*, who were no Friends to any Practice for its being Ancient and Catholick, if it did not happen to suit with their Fancy and Humor. After which the *Scotish* Liturgy was the first wherein we find it restored: And *Mr. Mede* (d) having observed the *English* Liturgy defective in this Particular, was probably the Occasion, That in the Review of it after the *Restoration*, this Primitive Practice was restored, and the Bread and

Wine

(a) *Doctor Bret upon the Liturgies.* (b) *Mede's Christ Sacrifice c. 8. p. 372, &c.* (c) *Mr. Wheatly, ut supra, 280.* (d) *Ut supra.*

Wine ordered by the Rubrick to be set solemnly upon the Table by the Priest himself.

About (a) the end of the Year 1550, or the beginning of the next, in order to a new Review, Arch-bishop *Cranmer* called in the Assistance of *Bucer* and *Martyr*, who were very instrumental in laying aside very primitive and venerable Usages; such as the Use of Oil in Confirmation, the Unction of the Sick; Prayers for Souls departed, both in the Communion Office, and in that for the Burial of the Dead; the leaving out of the Invocation for the Holy Ghost, in the Consecration of the Eucharist, and the Prayer of Oblation that was used to follow it, the omitting the Rubrick, that ordered Water to be mixed with Wine, with several other less material Variations. And the Parliament declared, *That the Alterations that were made in it, proceeded rather from Curiosity, than any worthy Cause.*

In King *James I.* Time, (b) the *Puritans* added Somethings to it.

The excellent Compillers of our *English Common Prayer* following the Copies of ancient Liturgies, no otherwise confined themselves to them, than out of them all to extract an Office for themselves: and which indeed they performed with so exact a Judgment and happy

(a) *Wheatly* p. 27. 2. p. 236.

happy Success, that it is hard to Determine, whether they more endeavoured the Advancement of Devotion, or the Imitation of pure Antiquity.

But by the Advice of *Bucer*, the Communion Service, this momentuous and principal Office of our Liturgy had the Misfortune to suffer very great Alterations. For the Practice of Foreign Churches, and not Primitive Liturgies, being always with them, the Standard of Reformation, the most ancient Forms and primitive Rites were forced to give Way to modern Fancies. It is true some of these were again restored at the last Review: But it is still much lamented by learned Men, that some other Additions were not made at that Time, that so every Thing might have been restored, which was Proper or Decent.

Upon the *English* Prayer for the whole State of Christ's Church, &c. *Hammon* *Je* (a) *Es*trange Observes, That when in the Preface of Thanksgiving for all Men, there is in the Process of the Prayer no Thanksgiving for any Man, this is a slip in the Supervisors of the Liturgy, who should either have expunged it, or added some such Clause as the *Scotch* Liturgy exhibiteth, as Eucharistical for the Saints departed in the Faith.

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(a) Alliance of Divine Offices Fol. p. 180.

All the Ancients (says, Mr. (a) *Wheatly*) agreed in this,) That the Interval between Death and the end of the Word, is a State of Expectation and imperfect Bliss, in which the Souls of the Righteous wait for the Completion and Perfection of their Happiness at the Consummation of all Things : And therefore whilst they were praying for the *Catholic Church*, they thought it not improper to add a Petition in behalf of that larger and better Part of it, which had gone before them, that they might altogether attain a blessed and glorious Resurrection, and be brought at last to a perfect Fruition of Happiness in Heaven. By this Means they testified their Love and Respect to the Dead, declared their Belief in the Communion of Saints, and kept up in themselves a lively Sense of the Soul's Immortality. And with this Intent a Petition for the deceased was continued by our Reformers, in the first *Common Prayer Book* of *King Edward VI.* But this with a larger Thanksgiving for the Examples of the Saints, than what we now Use, was left out of the second Book, upon the Exceptions of (b) *Bucer*. And the Words, *Militants here on Earth*, were added, in order to limit the Prayer to the Living only. The Substance of the
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(a) *Script. Anglican* p. 467, 468. (b) *Pag.* 279.
ad fin. & p. 280. & *let. V.* in the Margin.

Thanksgiving indeed was added again, afterwards. *First*, To the *Scotch* Liturgy, and then to our own at the last Review; Tho' that in the *Scotch* Liturgy keeps closest to the Words in the first Book of King *Edward*. And tho' the direct Petition for the Faithful departed is still discontinued, yet were it not for the Restriction of the Words *Militant here on Earth*, they might be supposed to be implied in our present Form, when we beg of God, *That we with them maybe Partakers of his heavenly Kingdom*.

In (a) the Order for the Burial of the Dead, at the Instance of *Calvin*, and his old Friend *Bucer*, that Clause of Prayer was thrown out, *That we with this our Brother, and all others departed in the true Faith of GOD's Holy Name, might have our perfect Consummation and bliss*, &c. Not but that the Sentence, as it is still left standing, may well enough be understood to imply the Dead, as well as the Living. For we pray (as it is now) That we with all those that are departed, in the true Faith of GOD's Holy Name, may have our perfect Consummation and Bless; which is not barely a Supposition, That all those, who are departed, will have their perfect Consummation and Bliss; But a Prayer also

(a) *Mr. Wheatly*. p. 479. and additional Notes to *Dr. Nicols* on the *Common Prayer*, p. 65. & p. 64.

also that they may have it, viz: That we with them, and they with us, may be made perfect together both in Body and Soul, in the eternal and everlasting Glory of God. For

(c) tho' (saith Bishop Cousin's upon this very Prayer) the Souls of the Faithful be in Joy and Felicity; yet because they are not in such a degree of that Joy and Felicity, as that they can have or receive no more than they have already; therefore we beseech God to give them a full and perfect Consummation of Bliss both in Body and Soul, in his eternal Kingdom of Glory, which is yet to come &c.

Bishop (a) Overal in his Notes upon this same Place, "The Puritants (saith he) think, That there is Prayer for the Dead allowed and practised by the Church of England, and so think I: But we are not both in one Mind for censuring the Church for so doing. They say, It is Popish and Superstitious; I for my Part esteem it pious and Christian. The Body lies Dead in the Grave, but by Christ's Power, and God's Goodness, shall Men be raised up again; and the Benefit is so great, that sure it is worth the praying for: Because then we may pray for what we our selves or our deceased Brethren as yet have not, therefore doth the Church pray for the perfect

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of Confirmation of Bliss both in Soul and Body, to be given to our Brethren departed. We believe the Resurrection: yet may pray for it as we do for *God's Kingdom to come*. Besides Prayers for the Dead cannot be denied but to have been universally used by all Christians in the ancientest and purest Times of the Church, and by the *Greek Fathers*, who never admitted any Purgatory, no more than we do, and yet pray for the Dead notwithstanding. What tho' their Souls be in Bliss already, they may have a greater degree of Bliss by our Prayers; and when their Bodies come to be raised, and joined to their Souls again, they shall be sure of a better State. Our Prayers for them then will not be in vain, were it but for that alone.

(a) Thus, says the *Scotch Liturgy*, We most humbly beseech thee of thy Goodness, O LORD, to comfort and succour all them, which in this transitory Life be in Trouble, Sorrow, Need, Sicknes, or any other Adversity. And we also bless thy holy Name, for all those thy Servants, who having finished their Course in Faith, do now rest from their Labours. And we yield unto thee most high Praise, and hearty Thanks, for the wonderful Grace and Verrue declared in all thy Saints, who have been the
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choice Vessels of thy Grace, and the Lights of the World in their several Generations: And we most humbly beseech thee, that we may have Grace to follow the Example of their Stedfastness in thy Faith and Obedience to thy holy Commandments, that at the general Resurrection, we, and all they which are of the mystical Body of thy Son, may be set on his right Hand, and hear that his most joyful Voice *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* Grant this, O Father, for Jesus Christ's Sake our only Mediator and Advocate. *Amen.*

The Exhortations to the holy Communion in the *Scotch* Liturgy, are more instructive and pathetick than those of the *English*.

In our Prayer of Consecration these words are inserted; after hear us O Merciful Father, we most humbly beseech thee; *and of thy Almighty Goodness vouchsafe so to bless and sanctifie with thy Word and holy Spirit these thy Gifts and Creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son.* How reasonable this Addition was, we may learn from *Justin Martyr* (a) who says, These Viands, by which our Flesh and Blood are nourished, being blessed by the Thanksgiving and Prayer

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(a) *Apology* 2.

er of the Priest, (we are taught) became thereby the Body and Blood of Christ, who was incarnate. (a) St. Cryprian calls them, That supersubstantial Bread and Wine, which are consecrated by solemn Benediction. Nyssen (b) says, *The Eucharist is sanctified by the Word of God and Prayer.* St. (c) Cyril says, *Invocation being made, the Bread becomes the Body of Christ, &c.* The (d) Symbols (says St. Augustin) lying on the holy Table, are blessed and sanctified by Prayer. In the Liturgy of St. Basil, God is invoked, that he would Bless and Sanctifie them. That of St. Chrysostome is more full, *Bless O Lord, this holy Bread, make it the Body of thy Christ.* Elder than these the Clementine Constitutions, having premised the Words of Institution a Mode observed by all Greek Liturgies) He adds, *We beseech thee, That thou wouldest graciously behold those Oblations presented before thee, thou God that wantest nothing, and send down thy holy Spirit upon this Sacrifice, being the Commemoration of the Passion of our Lord Jesus, to exhibit this Bread as the Body, and the Cup as the Blood of Christ.* Now it were vain to prefix with the Latins, or to affix with the Greeks, such an Invocation, if the
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(a) De Cæna Dom, & Precat. Dom. (b) Catech. 77.
Mustap. 2. (d) de Cænâ. Dom. Lestrange's

bare affirmative Words of our Saviour's Institution were Consecration all sufficient.

The (a) Words of Invocation of God's Blessing, jointly with those of Christ's Institution constitute the Consecration. Now if the Blessing of the Symbols, as it is an essential Part of Consecration, then Reason good, that with the Words whereby it is accommodated and applied, the Ceremony proper to it, That I mean of imposing Hands, should be used also nevertheless. I see not how, That either the Precept, or Use thereof, as *Bucer* suspected, can at all officiate (or contribute) to the Error of *Transubstantiation*, considering that the Direction referreth not to the Words of *Institution*, which the *Papists* make the great Operation in the Conversion, but to the Words, *took Bread, and took the Cup*, as is rightly noted in the *Scotch* Liturgy, where the same Direction is revived.

In the end (b) of the Consecration Prayer, *Take, Eat, this is my Body, &c.* The Recital of these Words pass in the common Vogue for a Consecration; were I *Romishly* inclined, I should rather impute unto them the Power of *Transubstantiation*; for that a bare Narrative can be qualified, to Consecrate, is certainly new Divinity, unknown to Scripture and Antiquity interpreting it. Therefore I must adhere in Judgment to those learned Men, who

(a) *Lestrange* ut *supra* p. 209. (b) *Ib.* p. 205. *K.*

who derive Consecration from the Word of God and Prayer; the very Way by which our Saviour himself sanctified those Elements in his first Institution. St. *Matthew* 26. V. 26. *εὐχαριστῶν* calling upon God for his Blessing, and *ὑψαλις* giving Thanks, in which Action it must be supposed, That Christ had a more than a general Design of saying Grace, (as we Phrase it) for those Elements as Creatures ordained for common Nutriment, *Viz.* an Intention of invoking God's Blessing upon them, in reference to those Ends, for which he meant by his Institution, to separate and depute them: And tho' the Primitive Fathers, in the Act of Consecration, did usually join the Narrative of Christ's Institution, with the Words of Blessing and Thanksgiving, thereby as it were shewing their Commission, yet were they far from imagining that the Elements were sanctified any other Way than by Prayer, if they must be thought (as sure none will question it.) to mean as they said. There (a) was always inserted in the primitive Forms, a particular Petition for the descent of the Holy Ghost upon the sacramental Elements, which was also continued in the first Liturgy of King *Edward VI.* in very express and open Terms, *Hear us O Merciful, &c.* This

(a) *Mr. Wheatly*, p. 289 § 2. & 540.

This upon the scruples of *Bucer* (whom I am very sorry I have so often Occasion to name) was left out at the Review ; but it was inserted in the *Scotch* Liturgy (a) tho' all Churches in the World have thro' all Ages, used the Word of *Institution*, at the Time of Consecration, yet none, I believe, except the Church of *Rome*, ever before attributed the Consecration to the bare pronouncing of these Words only : But the change of the Elements into the Body and Blood of Christ was always attributed by the most ancient Fathers to the Prayer of the Church.

The (b) *Lutheran* and *Calvinists* indeed both agree with the *Papists*, That the Consecration is made by the bare repeating the Words of Institution, the Reason perhaps of which is, because the Words of Institution, are the only Words recorded by the *Evangelists* and *St Paul*, as spoken by our Saviour, when he administred to his Disciples. But then it should be considered, that it is plain enough that our Saviour used other Words upon the same Occasion, tho' the very Words are not recorded. For the *Evangelists* tell us, *That he gave Thanks, and blessed the Bread and Wine.* And this sure must have

(a) Mr. *Wheatly* p. 289. § 2. (b) See their *Book of Reformation*, &c. London 1547.

have been done in other Words, than those which he spake at the delivery of them to his Disciples: For Blessing and Thanksgiving must be performed by some Words that are addressed to God, and not by any Words directed to Men; and therefore the Words which our Saviour spoke to his Disciples, could not be the whole Consecration of the Elements, but rather a Declaration of the Effect, which was produced by his consecrating or blessing them.

That by Thanksgiving and Blessing the Primitive Fathers understood Consecration of the Elements, may be plainly inferred from their Practice in the other Sacrament of Baptism. The Prayer of Consecration in the Apostolical Constitutions, goes (a) under the Title of a Thanksgiving, over the mystical Water. Thus after the Priest Blesses and Praises the Lord God for sending his Son for our Redemption, he says, *Look down from Heaven and sanctify this Water*, &c. This Consecration of the Water is mentioned by (b) *Tertullian*, *St. Cyprian*, by the whole Council of *Carthage*, by *Optatus* and *St. Augustin* (c) Now in the Holy Scriptures, there is no express Mention of a Blessing in this Institution of Baptism, and yet the Church thought it was very proper, and no doubt derived down the Practice from the Apostles

(a) *L. 7. c. 43.* (b) *De Bapt. c. 4.* (c) *Ep. 70. Aug. de Bapt. l. 6. x. 24. ad Tan.*

Apostles ; therefore when we have it expressly told in the New Testament, *That Christ gave Thanks and blessed the Elements of Bread and Wine* ; we have greater Reason to infer the Necessity of so doing.

The (m) Consecration was anciently a Repetition of the History of the Institution, with Prayers to GOD, *That he would send the Holy Spirit upon the Gifts, and make them become the Body and Blood of Christ, not by altering their Nature and Substance, but their Qualities and Powers ; and exalting them from simple Elements, become Types and Symbols of Christ's Flesh and Blood, and efficacious Instruments of conveying to worthy Receivers, all the Benefites of his Death and Passion.* This is evident from the Form recited in the Constitutions ; and for this there is the concurrent Testimony of all Antiquity. Justin Martyr says, *The Consecration consisteth in Thanksgiving and Prayers, at the End of which, the People said, Amen.* Irenæus (o) and Cyril of Jerusalem (p) say, *The Consecration was made by the Invocation of God, and then the Bread was no longer common Bread, but the Eucharist.* St. (q) Ambrose gives us the Form of Words. *Make this Oblation*

(m) Mr. Blackmore's *Eccl. Antiquities* V. 2. p. 197.
 (o) *Apol.* l. 8. c. 12. (d) *L.* 4. c. 34. (e) *Catech. Myst.* 3. n. 3.

lation a chosen, rational, acceptable Oblation, which is the Figure of the Body and Blood of our Lord Jesus Christ. Juvenus (says Gregory, (r) the great) thinks, That our Savior and his Apostles used only the LORD's Prayer upon this Occasion. And St. Cyprian (s) seems to have entertained the same Opinion; for he says, That Petition, Give us this Day our daily Bread; may be understood in a spiritual Sense, as well as a common Sense, to denote the Body of Christ, which is our Bread, that we pray may be given us every Day. A great many other Fathers speak of the Benediction, or Thanksgiving, as that which consecrates the Eucharist.

(r) In all the ancient Liturgies, you will find the same Method, as to Oblation and Consecration.

The (u) holy Sacrament consists of two Parts, The earthly, which are the Elements of Bread and Wine; and the heavenly, which is the Power of the Holy Ghost, descending upon Consecration, and sanctifying the Bread and Wine, and invigorating them with the divine Vertue of Christ's Body and Blood. For tho' as (u) Theodoret speaks, The Symbols of our Lord's Body and Blood, after the

(r) Hist. Evang. L. 4. C. 7. Epist. 13. (s) De orat. Dom. (t) Bret's Liturgies. (u) Mr. Nelson's Duty of frequenting the Sacrifice. Edr. 3. p. 45. Cu Dial. 2.

the Prayer of Consecration are changed, and become other; yet they depart not from their own Nature; for they remain in their former Essence, Figure and Shape, and are visible and sensible, such as before they were. And the Priest that officiated in the ancient Church, not only rehearsed the Evangelical History of the Institution of this holy Sacrament, and pronounced these Words of our Savior, *This is my Body, this is my Blood*; but he offered up a Prayer of Consecration to God, beseeching him, that he would send down his holy Spirit upon the Bread and Wine presented unto him on the Altar, and that he would so Sanctify them, that they might become the Body and Blood of his Son Jesus Christ; not with respect to the gross Compages or Substance, but only as to the Spiritual Energie and Virtue of his holy Flesh and Blood, Communicated to the blessed Elements by the Power and Operation of the Holy Ghost, descending upon them, whereby the Body and Blood of Christ is verily, and indeed taken by the Faithful in the Lord's Supper. This Prayer is found in all the ancient Liturgies; and some learned Men have thought, That St. Paul alluded to Something of this Nature, when (x) he speaks of the offering of the Gentiles being made acceptable by the Sancti-

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(x) Rom: 15. 16.

ficarion of the Holy Ghost; there being no less than five Liturgical Words in the Text, as has been observed by Learned Men. Mr. Reeves in his Note upon *Justine Martyr* (y) says, Agreeable to this Primitive Form of Invocation, is that in the Scotch Liturgy, *Hear us, O merciful Father, &c.* The judicious (z) *Thorudick* commends our Liturgy above the English, and many others. Bishop (a) *Morison* a learned Champion for the Church of England, charges the Church of Rome with Transgression, in supposing the Consecration to be made only by the Words of Institution.

The worthy and judicious (b) Mr. *Lesly* says plainly; The Lord's Supper, when consecrated and offered, is a Sacrifice; for which he cites Bishop *Taylor's* Office for the holy Communion; the learned Dr. *Grabe*, and Dr. *Bull*. These Testimonies (says he) are correspondent to the first Common Prayer Book of King *Edward VI.* And the Order for administering the Lord's Supper, in the Book of Common Prayer for the Church of Scotland.

Bishop *Burnet* on the 39 Article says, That

y) P. 109, & 110. (z) *Of the Institution of the Sacrament, &c.* London, 1635. p. 9, 9.3. (a) *Weights of the Sanctuary.* (b) *Preface to Sandarot's Christ: Sacr:* p. 14, 15, 16. and frequently in his Rehearsals.

the Eucharist may be strictly called a Sacrifice, because there is an Oblation of Bread and Wine made in it, which being sanctified, are consumed by an Act of Religion.

Dr. Fiddes (a) reasons after the same Manner, in his Body of Divinity. I must confess, says Mr. Johnson, (b) That in some Particulars I discovered, that the Asserters of the Sacrifice did not agree with the Ancients; The most observable Particular is this, That in the Primitive Church, there was but one direct, solemn, vocal, sacerdotal Oblation of Bread and Wine; and that immediately after the Words of Institution; whereas we have generally affirmed an Ante-oblation of them. And since the Ancients speak but of one Oblation in the Eucharist, and the Clementine Liturgy contains but one Form of making this Oblation; therefore I conceive, That when in former Books, we made Mention of two several Oblations, we followed the Scent, which we took from later Liturgies, rather than the Doctrine and Practice of the truly primitive Church. He (c) proceeds to consider, by what Means the Bread and Wine in the Eucharist, were by the Ancients believed to be made the Body and Blood of Christ, the Substance of Bread and Wine yet remaining.

Now

(a) *Kol.* 2, p. 201. (b) *Unbloody Scrif: Part 1: p. 44*
Preface. (c) *P. 294.*

Now I have already proved, That the Holy Ghost was, by the Vote of Antiquity, the principal immediate Cause of the Bread and Wine's becoming the Body and Blood. It now remains only, that I shew, That the subordinate or mediate Cause of it, is, 1. The reciting the Words of Institution. 2. The Oblation of the Symbols. 3. The Prayer of Invocation. All these three did, in the Ancient Liturgies immediately follow Each other, in the order that I have mentioned them; and Each of them was believed to contribute toward the Consecration of the Elements unto the Body and Blood. And it is very evident to any one that looks into the ancient Liturgies, that the Consecration begins by the Priest's Pronouncing the Words of Institution, is continued by the solemn Act of Oblation, and finished by the Invocation of the Holy Ghost. The Church of *Rome* attributes the Consecration wholly to the Words of Institution; the *Greek* Church wholly to the Prayer of Invocation; but I conceive the Ancients did not attribute the Consecration to any one of these Actions, in such a Manner as to exclude the other; nay farther, they thought the Oblation of the Symbols necessary, in Order to obtain a perfect Consecration of them. This he proves from Fathers, Liturgies, &c. And he (c) proceeds to

prove

prove, That the Ancients believed the Consecration of the Elements was finished by Means of the Prayer of Invocation; and since I have already made it appear, That it is the Holy Spirit, which consecrates the Gifts, and makes the true Life-giving Body of Christ; and that in the Primitive Church, the Prayer for the Descent of the Spirit, to render the Bread, the Body of Christ; comes after the Words of Institution, and the commemorative Oblation; therefore the Thing is in Effect proved already; for if the Elements were by either, or both the former Means fully consecrated, what Occasion to invoke the Holy Spirit, for the further Consecration of them? They are indeed by the Words of Institution, deputed to represent the crucified Body, and effused Blood of Christ, and as such are offered to GOD; but this Body of Christ is not quickened, by the superveining Power of the Spirit of GOD, before that Spirit is by Prayer invoked to consummate the holy Mysteries; but I will further (because it seems to me a Matter of considerable Moment) shew, That it was the current Opinion of the Ancients, that it was by this Prayer of Consecration that the Elements were finally and completely consecrated. There is one Thing, of which I cannot advertise my Reader more seasonably, than in this Place; namely, That tho' the solemn

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Oblation begins in all the Liturgies after the Words of Institution, and before the Holy Spirit, or divine Benediction; yet the sacrificial Service is not ended till after the Consecration. For it is to be observed, That the *Elementia* Liturgy, St. James's, St. Chryso-
 stom's, St. Peter's and St. Gregory's contain a Prayer for the Acceptance of the Sacrifice; and particularly, That it may be received up to the heavenly Altar, after the Consecration it fully ended: And the most solemn Pro-
 priations, Intercessions, Reconciliations for the whole Church, for all Orders and Degrees of Men, for all the most desirable Graces and Favours, follow after the Consecration in the *Elementia* Liturgy; and these no Doubt were esteem'd a considerable Part of the sacrificial Service; and these were performed after the Symbols had been made the spiritual Body & Blood, in the most perfect and complete Manner, that it was possible for one Thing, its Substance remaining, to become another.
 — And these Propriations, or whatever other Name the Reader is pleas'd to give them, are found in all the Liturgies. He (b) divides the *Rites, Circumstances* or *Modes* of administering, and receiving the Eucharist into three Ranks: 1st. Into such as are perfectly indifferet 2^{ly}. Into such as are Apostolical, and which greatly deserve to be restored; but which do not seem

seem necessary to the Essence of the Eucharist; such is the Kiss of Charity; — “ Such is the Rite of mingling Water with the Sacramental Wine; I have spoken very particularly of this before, and now shall only add, That it seems to me to have been an apostolical Use, and very probably practised by Christ Jesus himself; Therefore I can not but wish, That it might be restored. It is certain that *Martin Luther* retain’d the Use of it for some time after he had renounced the Communion of the Church of Rome, as also did our first Reformers in the Reign of King *Edward VI.* A third Rite of this Sort, is, The Peoples offering that Bread and Wine to the Priest, which is afterwards to be consecrated for the holy Eucharist.

But (i) then there are a third Sort of Rites and Modes so necessary, that when they are omitted, the Eucharist must in Justice be deem’d defective and imperfect: These Rites and Modes are as follow.

1. That the Priest place Bread and Wine on the Altar: *Suscepit Corda, Trisagium, &c.*
2. Rehearsing the Words of Institution.
3. The Breaking of the Bread, and Pouring out of the Wine.
4. The Offering of the Symbols in Commemoration.

imitation of CHRIST's Death, &c.
 The Invocation of the Holy Ghost on
 the Symbols, was certainly thought necessary
 by the primitive Church.
 The Church of Rome first laid aside this
 Invocation, at the later End of the sixth
 Century; but it was still retained in the
 Gallican Liturgy, which was also used in
 the English Church, till toward the Middle
 of the eighth Century; and from that Time
 forward the Roman Liturgy prevailed in
 the whole western Church, and the Holy
 Ghost was no longer invoked at the Con-
 secration of the Eucharist: The Greek and
 eastern Churches, do constantly and uni-
 versally practise it to this Day. Our first
 Reformers in England restored this
 most pious and Apostolical Prayer (tho'
 they laid it before the Words of Institution,
 contrary to the ancient Method) but in
 the Review of our Liturgy, two or three
 Years after, it was wholly omitted. It is
 clear, That the Church of Rome was the
 Mother of this Corruption: And I wish
 I could say, That the Reformation had
 reduced our Liturgy to the primitive State
 in this Particular. St Ignatius wishes to
 the Churches of the Magnesians, An Union
 of the Flesh, and Spirit of Christ Jesus in
 the Eucharist; and to this End charges
 them, when they meet together to have the
 one

on Prayer: This the holy Martyr thought a very important Blessing: And certainly it becomes, and highly concerns all the Bishops and Pastors in the Kingdom, not only to express the same Wish, but most earnestly to labour for the Accomplishment of it.

6. " The (a) Intercessions for the Church, and for all Orders and Degrees of Men in it, is another necessary Part of the Eucharistick Office. (b) And 'tis evident, That the most ancient Liturgies now in Being, direct these Intercessions to be made after the Consecration is ended, and before the Distribution begins, tho' the later Liturgies have these Intercessions disperst in the several Parts of them. And therefore no more need be said to shew how we may render our Eucharist one, and the same with that of the Christian Church in the purest Ages, and by Consequence with that of Christ himself."

Neither the LORD's Prayer, Creed, Confession and Absolution nor the Psalms and Hymns, are therein necessary Rites. But another necessary Rite of the Eucharist, is, *That of Distributing the Symbols, or the Sacramental Body and Blood of Christ.*

The last necessary Rite, is, The Priest's Benediction. But till our Doctrine (c) that

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(a) 1b. P. 130. (b) P. 181. (c) And p. 224.

is defective be rectified, our Discipline cannot be restored.

Here I beg Leave to insert (x) Dr. Loyd's Thoughts about the Prayer for the whole State of Christ's Church. His Sentiments are so plain and clear, that no Person can refuse to join Issue with him.

" In those primitive Times (says the Doctor) all their Offices for the Dead, were
 " either to give Testimony of that Faith in
 " which they died, and that Death had not
 " dissolved their Communion with the Living: Or, they were to bless GOD for
 " their holy Life and happy Death: Or, to
 " pray to him, not for their Deliverance from
 " Purgatory, of which there was no Faith,
 " in those Times; but for the Increase of that
 " Good, which they believed them to be possessed of already, or for the Attainment of
 " that farther Good, which they thought
 " they were sure of; namely, for their speedy and happy Resurrection, for their perfect Discharge at the Day of Judgment, for
 " the Consummation of their Bliss, with their
 " own in the Kingdom of Glory:" As it is accurately expressed in the Collect, after the Lord's Prayer, in the Office for the Burial of the Dead.

That

(x) His funeral Sermon upon Dr. Wilkins Bishop of Chester. v. 29.

That *Bucer* and *Martyr* were the unhappy Instruments in procuring several Alterations in the *English Liturgy*, sufficiently appears from *Martyr's* Letter; who writes thus, (a) *I thank GOD, who gave an Opportunity, that the English Bishops might be apprised in all these Things by us.*

After the Oblatory Prayer the Presbyter says, as our Lord and Saviour Christ has commanded and taught us, we are to say, *Our Father, &c.* It is in and thro' this our high Priest, that we are intitled to call GOD our Father, and (b) *to come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.* Here the LORD's Prayer is designedly and most properly placed, to supply all human Defects in human Composesures, in Relation to Consecration and Oblation; where, as has been already noticed, that Petition, *Give us this Day our daily Bread*, may relate to our spiritual Food, in the LORD's Supper, as *St. Cyprian* thinks. Christ, say (c) *St. Jerom* and *St. Austin*, taught his Apostles the Boldness to address themselves to God in his own Words, in the daily Sacrifice of his Body,

As

(a) *Strype's Appendix to the Memorials Arch-bishop Cranmor*, p. 154. (b) *Rom.* 4. 15, 16. (c) *St. Jer. adv. Pelag. L. 3. S. Aug. Epist. 59. and Greg. L. 7. Ep. 63.*

As for the Words of Administration ; The Body, or the Blood of our Lord Jesus Christ, &c. This was the only Form used in St. (a) Amrose's Time, at the Deliverance of the Bread and Wine ; To which the Receivers answered, *Amen* : Both to express their Desire, That it might be Christ's Body and Blood unto them, and their firm Belief that it was so. The next Words, *Preserve thy Body and Soul unto everlasting Life*, were added by St. Gregory (b). That which is added by the English Liturgy, *Take eat, or drink this &c.* is a full Paraphrase of Christ's own Words at the Institution of his Supper ; which was said in the Consecration Prayer ; and it is not material, whether it be repeated or not ; for the Communicants know, that the Elements are no otherwise administered, than as Christ's Body was given for them, and his Blood shed for them ; so that this later Clause in the English Liturgy is only exegetical and expletive of the former Part ; and which no Clergyman scruples to add ; because as Mr. Wheatly says, *The whole is very well addapted to this holy Office.*

Having now (I humbly think) proved, That the Order in the Communion Office of

(a) *De Sacram: L. 4. C. 5. Tom: 4. Col: 368. G.*

(b) *Durant: de Rit. Eccles: Cath: L. 2. C. 55. Num: 16. p. 287.*

our Liturgy is preferable to that of the *English*, and that even by the Confession of their most learned Divines; I shall hereafter be astonished, if *Scorch* Men, and *Scorch* Clergy too do not prefer our own Liturgy, that is of so admirable Composition.

Now I shall relate briefly what was transacted at the first general Council of *Constantinople*, held in the Reign, and by the Command of *Theodasius* the Great; The Occasion of calling this Council, was, to curb the Insolence of the *Arioni*, who denied the Divinity of Christ, and would not have him called Consubstantial with the Father; because as they alledged, that was no Scriptural Term.

The Emperor (*b*) conceiving, That by a fair and free Debate, all Differences in Religion might be brought to an Accommodation, convened a Council, and called the several disgusted Factions to it. All came prepared with their respective Arguments, and flushed with the Thoughts of Victory before the Onset.

But one *Sisenus*, thorowly versed in all Kinds of Literature, proposed, That the Determination should be referred to the Books of the earliest Fathers and Writers of the Church, as the best Witnesses of the Sense of the

(b) *Socrat: Ecclesi Hist. L. 5. C. 10.*

(38)
the Church in their Times. For which Reason the Emperor should demand of the Principals of the several Sects, Whether they valued or condemned the Authority and Doctrine of those Fathers and Writers ; so that if they allowed them, the Orthodox had no more to do, but to produce their Books, and shew their Faith attested in them?

Thus the Emperor proposed to the Hereticks; Whether they looked upon those Fathers, who write before this Controversie was started, to be competent Judges of it? Which when they allowed, the Emperor demanded of them ; Whether they would admit of that Testimony and Authority for a Decider of their Controversies? But this was a most puzzling Question. To submit themselves to the Authority of the Fathers, was entirely to give up the Cause ; And to denie it, especially as they had answered the former Question in the Affirmative, was to proclaim themselves obstinate. Upon the whole, the *Arians* were disgraced and punished by the Emperor.

You have an Instance more full to the Purpose in the Council of *Ephesus*, related by *Vincentius Lyrineus*, with Mr. Reve's Notes upon it. And in the End of his Commentary, how beautifully is Antiquity celebrated (a),

as

as the best Judge of Contröversies, and Novel-
ties: exposed and exploded.

The Application is obvious; Therefore, let not Men appeal to Antiquity in one Case, that suits their Fancies and Humors, and reprobate them in other Points, when not agreeable to their obstinate and self conceited Tempers; But let them fairly with Hereticks, and Schismaticks, give up the Fathers, and condemn them, for a Parcel of Antiscriptural, Illiterate Persons, ignorant in Divinity, Imposers of Falshood, entirely taken up with Novelries, and Innovations; half *Papists*, & almost *Papists*, before that Superstition was broached; Let them condemn the *Scotch* Liturgy (Authorized by the Royal Martyr, and revised by Arch-Bishop *Loid*) as Superstitious, not fit to be read in Publick, tho' allowed by a competent Authority.

If men will decry Antiquity they may burn their Bibles and give up *Episcopacy* Liturgy, Infant Baptism, Communicating of Laicks; and all Holy days. Then we shall have sory Commentaries, unconnected Treatises, and whimsical Bodies of Divinity. No for shame, let us revere the Fathers, and closely adhere to their Practices, at least for about the first four Centuries. And let those who condemn their Practice, blush, when they read that Clause of the Preface to the present *English* Liturgy, and Queen *Elizabeth's* Act.

“ But

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“ But such Alterations as were tendered
“ to us [by what Persons, under what Pre-
“ tences, or to what Purpose so tendered] as
“ seemed to us in any degree requisite or ex-
“ pedient, we have willingly and of our own
“ accord assented unto; not enforced so to do
“ by any Strength of Argument, convincing
“ us of the Necessity of making the said Alte-
“ rations; For we are fully persuaded in
“ our Judgments (and we here profess it to
“ the World] that the Book as it stood be-
“ fore Established by Law, doth not contain
“ in it any thing contrary to the Word of
“ GOD, or to sound Doctrine, or which a
“ godly Man may not with a good Conscience
“ use and submit unto, or which is not fair-
“ ly defensible against any that shall oppose
“ the same; If it shall be allowed such
“ favourable Construction as in common
“ Equity ought to be allowed to all Humane
“ Writings, Especially such as are set forth
“ by Authority and even to the very best
“ Translations of the Holy Scripture it self.

Not to mention Mr. Collier, I presume
Bishop Burnet has left a Character far above
the Suspicion of any warm Side to primitive
Christianity; and he in his Abridgement of
his own History, has left us such Intimations
as will serve to clear that Point, viz. From
whence the second Reform of the Liturgy in
King Edward the VI. Time did proceed; for
he

tells us, " Upon this fatal Revolution of Affairs there, (a) many German, and Italians, that had retired to Germany, came over to England : Peter Martyr and Bernardino Achinus came over first, Bucer and Fagius followed. They were invited over by Cranmer, who entertained them at Lambeth, till they were provided. Peter Martyr was sent to Oxford, and Bucer and Fagius to Cambridge ; but the latter died soon after." I think here is a fair Seed-time for a Harvest of Calvinian Chaff, nor were the Labourers disappointed ; for this Author tells us, " That the (b) very next Year Calvin wrote to the Protector, and prest him to go on to a more compleat Reformation, and that Prayers for the Dead, the Chrism and extream Unction might be laid aside." Accordingly he tells us, (d) " That Anno 1650, There was a Design set on Foot for a Review of the Common Prayer Book, in Order to which Bucer's Opinion was asked ; who among several other Propositions, made these, That there might be no Prayers for the Dead ; and that some of the Phrases in the Office of Communion, that favour'd

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(a) B. 2. P. 45. *ad Ant.* 1547. (b) *Ib.* p. 68.
(c) *Ib.* p. 128.

" Transubstantiation too much, might be
 " changed." The Beginning of next Year
 Mart. Bucer died; how ever our Author
 informs us, (e) " That in the Review of Li-
 " turgy made that same Year, The Chrism,
 " the Use of the Cross in Consecrating the
 " Eucharist; Prayers for the Dead, and
 " some Expressions that favour'd Transub-
 " stantiation were laid aside." Now as these
 Alterations were first proposed by Calvin,
 without their being so much as thought of by
 any in *England*, so they were in a Manner
 extorted from the *English* Clergy by his Emis-
 saries Bucer, &c. As plainly appears from a
 Letter of Peter Martyr's to the said Bucer;
 as that Letter is published by Strype, in his
 Appendix to the Memorials of Arch-bishop
 Cranmer, where he has this beautiful Passage,
This (f) does not a little cheer my
Spirits, which Sir John Cheke has inform-
ed me; if they (that is, the Bishops) says
he, do not take Care, that those Things be
alter-

(e) Ib. P. 135. (f) *Hoc non me parum*
recreat, quod mihi D. Chechus indicavit;
si noverunt ipsi, ait, Ut que mutanda
sint mutantur, Rex per seipsum id faciet;
et cum ad Parliamentum ventum fuerit,
ipse sue Majestatis Autoritatem inter-
ponet.

altered, which should be altered, the King will do it himself; and when it comes before the Parliament, he will interpose his own regal Authority,

But (I suppose) a Quotation from Beza may have great Influence upon *Anti-Antiquarians*; and therefore I shall leave it to their Perusal.

Without (g) the Authority of holy Scriptures, to pretend Conscience, for not complying with the Constitutions of the Church, that have been continually practised by the Catholick Church of GOD; to abrogate such, either by private Authority, or casting a sinister Suspicion (by odious Epithets) upon them, this is an Action of more than mad Rashness and Boldness,

(g) *Sine Verbo Dei, Conscientiam prætere publicis Ecclesiæ Constitutionibus, quæ apud catholicam Dei Ecclesiam in continuo Usu sunt: Vel privata Autoritate, aut sinistram Suspicionem injuriando, aut reprobando, easdem abrogare, plus quam Insaniæ Temeritatis et Audaciæ factum est. Bezae Epist. Theologi p. 118. Epist. 24. Edit. tertia. Hanov: A. D. 1297.*

F I N I S.

The following is a list of the names of the persons who have been appointed to the various positions in the Department of the Interior, under the act of March 3, 1879, entitled "An Act to provide for the better management of the public lands, and for other purposes."

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The first of these is the fact that the
 government has been unable to raise the
 necessary funds to meet its obligations.
 This is due to a number of factors, including
 the fact that the government has been unable to
 collect the necessary taxes, and the fact that
 the government has been unable to borrow the
 necessary funds from the international market.
 The second factor is the fact that the
 government has been unable to implement the
 necessary reforms to the economy. This has
 led to a number of problems, including
 inflation, unemployment, and a general
 decline in the standard of living. The third
 factor is the fact that the government has
 been unable to maintain a stable political
 environment. This has led to a number of
 problems, including corruption, and a
 general lack of confidence in the government.
 These factors have all contributed to the
 current economic crisis. The government must
 take immediate action to address these
 problems, or the crisis will continue to
 worsen.

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